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556
612 /41 cont./ them landownership is also more regularly distributed over the various houses.

It appeared that the few houses of the Kapala group without landowners were homes of younger people who worked the lands of their parents or an older brother and who received a part of the harvested crop in exchange for this. The Mangenre group and the Rest group include warong owners /shop-keepers/, the bicycle repairman, merchants, and "porters." The last named are men who transport goods for another person to a distant pasar and who receive their wages partly in money and partly in goods. Several of them do not own any land.

Those who own land outside Bontoramba live scattered over 57 of the total of 133 houses (1); 53 of these 57 are

1. In 54 houses there are people who own only sawah land elsewhere, in 14 those who own only dry land elsewhere. In 11 houses, therefore, there are people who own both sawahs as well as dry land.

occupied by members of the Kapala group, 4 by those of the Rest. According to these figures people of the Mangenre group do not seem to have land anywhere outside Bontoramba. It may well be that these figures are incorrect, probably too low, especially as regards the Mangenre group. The land-tax administration registered the names of landowners in each kampong, and it would thus be necessary to go through all the land-tax registers of South Celebes (there are a few thousand of them) in order to state with certainty that no other land than that reported are held by Bontoramba residents. And it is just among the individuals of the Mangenre group that one might expect to find that they have more land in their homeland of Pangkadjene (2).

124 They are small and pretty. They came from time to time to
576 sit on his lap and looked at me. He was serene and his
855 children were wonderful in behavior. Rahim got to the point at once and the Kepala kampong said that this fellow was the man. He indicated a rather angular fellow perhaps twenty-five years old, the kind of Adam's appled type. However, he seemed keen enough. He attended school (lower school only)
463 with Rahim. Then he [i.e., assistant to author--Analyst] got
311 into a trade working with a gold and silver smith. This happens to be one of the main trades of the village. Rahim said there were some farmers in the village, but there was not much wet rice land in the area. However, many people have sawah in other kampongs. Other trades in the village involved commercial enterprises, and being a prau man. A river runs by here and it is mentioned in Friederícy as the one where Goa once levied a river mouth tax on all praus. I
124 later found out that the lad was willing to give up his trade
● 465 for a while and work for me. He was somewhat ashamed
156 when Rahim asked him about a salary. He said he would leave that matter up to me and Rahim said that this was acting as a typical Makassarese, that is malu [timid, shy, ashamed], although I wonder if he would be so malu when talking about pay with the Chinese who runs the gold and silver business. Later I talked with Rahim about the matter of salary for this man. He told me that things were expensive now, the man had to give up his work, and so forth. He added that he needed more than three to four guilders a day
[593] for his family. And he added that if he did not receive enough his wife would complain. Evidently he must keep his wife happy. So even among the Makassarese a wife nags. Rahim is very strong on the point of getting and keeping in the good graces of one's wife. This is a revelation to me, as I thought women in Mohammedan lands kept their mouths shut. But here, perhaps, is an indication of the underlying qualities of Malayo-Polynesian women. Rahim finally said that one hundred rupiah per month would be all right. I asked about the regular pay which a smith might receive. He said that it was very good, as much as f.10 or f.15 per day. I then said that maybe f.100 was too low, and that I would go up to f.150. He seemed pleased that I was not going to be a chiseler, and said that I could pay a reasonable salary and then if I wanted to, at the end, I could give a bonus. I asked if I had better not give some sort of advance, and he agreed. Hence I gave f. 30 to be given to the assistant (named Mohammed Saleh) who will call on Rahim Thursday after Hari Merdeka.

Makassar OGb
Sadang OGB

S 691 683 578 828 Then I remembered a night in Makale hearing Karaeng Djongala (whom I met again, remarkably, on a trip in Makale, and found to be not a bad fellow at all, and now speaking Dutch) and de Boer comparing notes regarding legal cases. De Boer said eighty cases a month was not at all uncommon, while the Karaeng said that in his place in Makale there were perhaps twenty, mainly knifings.

A police fellow and the Controleur said that there was much irrational knifing here too. The pattern seems to run something like this. First people become panas hati [literally, hot livered, i.e., hot tempered--Analyst], then they kill someone, and finally become all right. They consider themselves not to be criminals, but victims of unbearable emotion, and thus not really criminals.

M 212 871 556 Regarding literacy, Andi said that the percentage of literates here now is about 27 per cent, and this is used by him as a reason for not taking over democracy for a long time. This in turn might enable them to maintain control just as the Dutch did. However, they are setting up schools rapidly, and so are slitting their own throats. Maybe they are sincere, but I look for trouble. As for schools I asked a number of questions today (my last day in Bone this trip). There are village schools for the first three years. Then students may go on to a continuing school in town, in Bukaka which is not far away. Or they may enter the sekolah agama [(Islamic) religious school], in which religion and Arabic are taught. The sekolah agama is located in the village. I got the feeling that these religious schools are losing out in competition with town schools. Only the rich can afford to go beyond the second year high school level, as it is necessary to go to Makassar. I asked about the poor and they said there were no scholarships, so they were usually only able to attend the desa schools. Beyond that they might possibly go to the sekolah agama. In Watampone the breakdown is something like this. There are six years of primary schooling offered followed by four years of middle instruction. After these ten years, if a further education is desired, students must go to Makassar. There is a normal school in Watampone for desa school teachers, but for higher normal training one must go to Makassar. Thus there seems to be the same problem as in the United States. There is a need for schools in every town and at all levels because the poor cannot pay room and board in big towns away from home. This leads on to the question of the poor again (I always stress the factor of social mobility in America). The village folks said there were many poor people. They usually live with richer (though none are really rich) people in the houses of the latter and work for

M 556 ● 465 651 735 567

Makassar OG6
Celebes OG1

food. They are much like the old slaves. Indeed, when I use the term hamba [slave] for them, it is accepted, and perhaps they are really the descendents of old slaves. As we talked they became more and more open about poverty. They said there was simply no cash in the kampong, and though there is one rich Arab and the Chinese are rich, relatively speaking, they are not believed to pay taxes [RK later makes the correction that Thierens told him that they do pay taxes]. I explained our system of income tax regulations to them and got very little reaction. They said that much of the income of the kampong, and even of the wanua [Buginese for "country, land, etc."] is in the form of contributions in kind, mainly rice, which is then sold for cash by the kampong or wanua.

M 556 465 651 735 567

Then also, for public works such as schools and roads there is great use made of forced labor. I believe this amounts to seven days per month! This is worse than what the Dutch did. If you can pay in money you need not work on the roads.

M 651 466 653

I was told that there are practically no stores or factories or anything else locally in the hands of Buginese. The only ones that count at all are in the hands of the Arabs and the Chinese. The one big house in the village which I had seen was that of an Arab. I saw another brick one being built and it too belonged to an Arab. All the toko [stores, shops] except the very small ones belonged to the Chinese. The only type which is purely Buginese is the small, roadside shed-type known as a warung. I did not point out that they [i.e., the Buginese--Analyst] need to work as hard as the Aryans if they want to make money. They just sit in offices. They must learn industry. If I had a chance I would like to tell them frankly that the great need now is to get down to business, education, and regular work; not to become officials. I notice a lot of riding around in cars. Of course, I am quite sure that the Karaeng did not have to make a trip to Makale with two men. But he was on a dienstreis [business trip] of course. And tomorrow Andi has "orders" to come to Makassar (with me) to consult with the Minister of Economic Affairs. What they are doing seems to be mostly playing at running a country. A few, I think, would. I saw two natives today in the office of Thierens and Killewijn, and they were evidently working rather hard on legal cases. But there were two young Dutch officials there too! It is notable that Thierens, a fine man, said, "here are our two Indonesian colleagues, with whom we work in this office." But they need the Dutch, I think. That is, this kind of Dutch. The native offices are like those in the United States when the school boys "take over"

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463 So far as I can see, specialization is not strict but there is a tendency for sons to follow their father's trade.

426 They say that there are not many who have run up debts with the Chinese. For the most part if it is necessary to
● 465 borrow some money the local people try to do it from some-
499 one in their own family (this is quite different from Java and
466 elsewhere). There are perhaps one hundred men who work for wages. They work in offices, in stores, in schools, and some as common laborers. But most of the people do not work for wages. I asked, after Thierens told me that it was easy for them to get money if they were willing to work as coolies on roads, if this were true. Andi said that it was true only for the city. Road work on the roads in Bone is done by heerendienst which amounts to seven days' labor every three months. In Watumpone the laborers get 75 sen per day and this is not enough even for their food, so they won't work at
[435] it. They said that even in offices one might get only f. 30 per month, and one meal costs about f. 1. He was much concerned about wages and prices. I heard later from a tobacco man who was English that women work in drying sheds for 75 sen per day. They are asking for f. 1 per day.

563 As for the shops and stores, a few Buginese are shop-
443 keepers (as I remember, four), and the rest are Chinese. The
492 Kepala kampong owns a brick factory, and this is the only
433 manufacturing center in the area.

Bukaka, September 9, 1949. Third day: I went on with the
606 schedule. Concerning political life, a certain amount of discomfort was raised as a result of our discussion. Luckily only Andi and a close friend were present. Andi said that there was so much fear that it was impossible for them to discuss things openly. He said his friend was trustworthy, but that others might inform on him, and if he merely discussed Bone or Indonesia or especially the Republican politics he would lose his job. And he would probably be arrested. In other words any political discussion here regarding Indonesia means jail. The only things that might be discussed cautiously would be those concerning extra-Indonesian politics, for example, diplomatic relations, the United States, China, Russia, India, but even here one has to be careful.

208 Concerning communism, they said there is much propa-
668 ganda against it coming from Makassar, But especially strong propaganda against it comes from the Republic. They said that it is very effective because those responsible for it use the line that communism is against Mohammedanism; and this is sure to work here where Mohammedanism is the next most important thing to adat.